285 kumara-katsa) — large, flat palm-leaf mats used as doors and, occasionally on floors.

The blowgun dart quiver and kapok carrier are also of basketwork, as are fish traps.

285 It is obvious that baskets are essential to the Kamarakotos and that their
●422 households require and are characterized by a large number of these of many different kinds. A household has 25 to 30 baskets, or even more, of at least ten different sorts.

Clothing and Ornamentation

Adoption of European Dress.

291 Most of the members of the central group and a few from outlying places
177 now have some European clothes, but not all of them have and the costume of the tribe at present is curiously miscellaneous. If Father Ramón Bueno's Camaracotos, referred to in the introduction, are really this tribe, they had been clothed to some extent and evidently with some resistance by missionaries by 1800, but even if this is true, it is so probable as to be virtually certain that (European) clothing was completely discarded subsequent to that time. All the Kamarakotos agree that their immediate ancestors wore no European clothing, but it is interesting that most of them place the introduction of such clothing "just before my time," or "when I was a baby." Thus a man probably in his thirties guessed that European clothing was introduced about 30 years ago, and
[173] an old man guessed that it was about 60 years ago. The cacique, Alejo Calcaño, gave the latter figure and said that before that the Kamarakotos wore no clothing at all (not even native) and painted themselves bright red all over — a
[437] statement that one must consider thoroughly improbable.[127] There is no question that the Kamarakotos became aware of European clothing at least 25 or 30 years ago through their natural tendency to trade and to go on commercial expeditions. Ever since then some such clothing has probably been possessed occasionally by members of the tribe. Even now it cannot be said to be generally adopted or to have replaced native costume. The Angels say that in 1934 only one man in the tribe had trousers and that something less than half of the women were without dresses. Since then the several expeditions have provided them with large quantities of clothing and of cloth so that the supply is now sufficient to clothe most of the central group, but even when we left many of the men from places farthest from Uruyén and some of the women were still in native costume.[128]

The first foreign clothing to be adopted by the men is trousers. The women make for them loose shorts, reaching about to the knees, from trade goods.

127, 128 [see footnotes on p. 322, category 116 - Analyst]
[text continues on p. 46]

*285 them makes their bands produce a concentric square pattern on the fabric as a whole which, however, is very inconspicuous.

The rim re-enforcement is formed by two rails, one on each side, projecting well beyond the corners where they overlap as in a rail fence. At a given edge the basketry strands that are there at right angles to that edge are gathered in groups of two and each two-ply strand passes up inside the rails, circles completely around the top rail, is then passed over itself between the rails and looped back to the outer side, passes around this side of the lower rail, and is then woven obliquely into these same fibers where they depart from the sifting fabric, so as to form an obliquely twilled close-work border all around the bottom of the sieve. This edging technique is essentially constant and is seen on no other basketware.[155] The details of the bottom weave vary slightly.

[171] The Kamarakotos do not, like the Makuchis, make sieves with basketwork rims rising above the rails. In Santa Elena the Franciscan Sisters kindly gave us a casave sieve of Taurepán manufacture which has most of the bottom of closework with a small central quadrangle of complicated lattice (woven in four directions with a twilled two-ply quadrangular base) and Roth illustrates somewhat similar Wapishana (and Makuchi ?) sieves. Certainly these are native work and made with native techniques, but I am doubtful whether they are made for the Indians' own use. They are not the common sifters in these tribes and they are more adopted for display than for use, their sifting area being small and its mesh large.

Some Indians, including some Arekumas, make purses of woven plaited basketry but the Kamarakotos have abandoned these in favor of the somewhat less esthetic but decidedly more practical thread-textile purse of the same form (pakara, a word also applied to the basketwork purses).

● [422] The waricha (Figs. 59 C, D, F) is perhaps the commonest Kamarakoto basket. A family may have a dozen or more of somewhat different sizes. These roughly bucket- (or rarely vase-) shaped baskets are used for the storage and transportation of any small objects. They always have hexagonal bases and side, as well as bottom, is of hexagonal lattice with at least one extra strand, horizontal on the sides. Roth distinguishes varieties with the horizontal side strands spiral (one or two continuous strands) and those in which they are circular (each a separate strand), but the Kamarakotos and their closer allies make only the former variety. Two varieties, not given separate names, can be distinguished, however, by the way in which the horizontal strands of the sides are worked in.

In both the horizontal strands on the sides consist of two separate strands both working around repeatedly, one above the other, in a spiral until the rim is reached. In both one of these strands is an oblique strand on the side which runs to a corner of the base and along one of its six sides but which then, instead of turning up and becoming an oblique strand on the side in the opposite

155 [see footnote on p. 325, category 116 - Analyst]

423 The lack of formal title to their land under the Venezuelan legal system
648 presents, for the moment, no special problem as regards land used for dwelling, farming, hunting, and fishing. There is no pressure on such land and at present no tendency by non-Kamarakotos to compete for it, although a colonization scheme such as has been suggested might suddenly present the Indians with a very serious and perhaps, for them, insoluble problem. They are, however, 316 already aware of possible difficulty as regards title to the gold deposits in their 423 territory, even though the gold so far discovered has not been sufficient to 643 cause a serious invasion of their remote region. Their reasoned attitude regarding [648] this is to establish title to the gold deposits for the cacique. In their consideration he is not, however, a personal owner but only a custodian on behalf of the whole group, just as household property can be considered as belonging, in a rather vague but real sense, to the head of the household but is freely used by all its members. There is a rather close analogy to the crown lands of a constitutional monarchy, where title is said to belong to the king but he is in fact an owner only as he represents the state as a whole and the property is actually communal.

This communal nature of the mines that "belong" to the cacique is shown in practice by the fact that any adult male member of the tribe has the right of working the mines and that the gold found by any man becomes his personal property without any deduction of royalty, rental, or tribute. Even further than this, if a particularly rich pocket is discovered it is customary to notify the other members of the tribe so that anyone who wishes to can share in it.

● 422 Movable possessions are more rigidly owned than is land and in this case
425 the ownership is usually to be considered as purely personal and not as communal even in the sense that household lands belong to the family group rather than specifically to the to?-esa? as an individual. Here the principles of ownership arising from manufacture, as between different households, and from use, [437] as within a household, are dominant. Thus a new hammock made by a woman of a given household is the property of that household and its barter to another group may be by the maker or by the to?-esa? as representing the household, but if it is assigned to and used by a particular member of the household, it is [437] his, or her, personal property. So, too, in barter or purchase of goods from [439] other tribes or from Venezuelans, this may be done on a purely personal basis or by the to?-esa? for his household and subsequent personal ownership is established by the individual who uses the object or material in question.

[126] In our trading with the Indians, it was noteworthy, for instance, that a basket made, of course, by a man but already in use by a woman, was not sold except with the woman's consent and that the price was generally payable to her or for her benefit. On the other hand, a new basket was sold by and for the 461 maker. In paying for labor, the women generally spent the sums due them on 465 themselves and on the young children, not for their husbands. Commonly a man [593] would trade his labor for goods for his family rather than for himself.